

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 1

1-) What concern is raised about how a person may use his life? (16 kelime)

A person may spend

2-) Why is using life only for temporary pleasure presented as unreasonable and unfair? (27 kelime)

Because life is described as aiming

3-) What is the person told to do in order not to waste life? (21 kelime)

He is told to reflect

4-) What kinds of created things are mentioned in the Qur'anic oaths before the nafs is mentioned? (15 kelime)

The sun, the

5-) What does the passage say was given to the nafs? (13 kelime)

It was formed

6-) According to the passage, what leads to success for the nafs? (7 kelime)

Cleansing

7-) According to the passage, what leads to failure for the nafs? (8 kelime)

Spoiling, burying,

8-) What main lesson ties the warning and the Qur'anic verses together? (15 kelime)

A person should

9-) In the prayer at the end, how is the Messenger described? (25 kelime)

He is described with images of

10-) Besides the Prophet, who else is included in the final supplication? (12 kelime)

His family, his

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 2

1-) Who is being addressed at the beginning of the passage? (7 kelime)

The

2-) How is life characterized before the warning against wasting it? (13 kelime)

It is presented

3-) What contrast is made between the true value of life and the wrong way of spending it? (16 kelime)

Life has noble spiritual

4-) What is the role of the Qur'anic sura in the passage? (18 kelime)

It is given as

5-) What pattern appears in the opening verses of the sura? (21 kelime)

A series of solemn oaths

6-) What does the passage show about the nafs by saying it is shown both wrong and right? (15 kelime)

It shows that

7-) What choice determines whether a person succeeds or fails? (13 kelime)

Whether the person

8-) What can be inferred from the list of the sun, moon, day, night, sky, and earth? (16 kelime)

The message about the

9-) What is asked from Allah in the final prayer? (17 kelime)

Blessings and peace for

10-) What feeling or attitude does the ending prayer encourage after the warning passage? (14 kelime)

It encourages humility,

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 3

1-) What does the passage suggest about the relationship between lofty aims and daily choices? (16 kelime)

Daily choices should match

2-) What does the expression about wasting life on fleeting pleasures imply about those pleasures? (14 kelime)

They are brief,

3-) Which part of the Qur'anic passage shifts the focus from the outer world to the inner human being? (17 kelime)

The shift happens when

4-) What two moral capacities of the nafs are highlighted? (14 kelime)

Its ability to

5-) How does the passage define real success in relation to the nafs? (10 kelime)

Real success

6-) How does the passage define failure in relation to the nafs? (13 kelime)

Failure comes from

7-) Why might the author place the Qur'anic verses right after the warning? (14 kelime)

To support the

8-) What is the effect of ending with a supplication after the verses? (15 kelime)

It turns reflection

9-) How are the Prophet's family and companions presented in the final prayer? (14 kelime)

They are presented

10-) What broad message does the whole passage give to a believing student about self-development? (19 kelime)

A believer should train

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 4

1-) What question is asked to challenge the nafs? (21 kelime)

The question challenges whether it

2-) What view of human life is assumed in that challenge? (14 kelime)

Human life is

3-) What action is commanded for someone who does not want to waste life? (14 kelime)

The person should

4-) What do the first several oaths have in common? (13 kelime)

They all point

5-) What does the verse about the nafs being set in order suggest? (13 kelime)

It suggests that

6-) What does being shown both wrong and right tell us about human responsibility? (15 kelime)

It means people

7-) In this passage, what is purification opposite to? (9 kelime)

It is

8-) What lesson about success differs from a purely worldly definition of success? (15 kelime)

Success here is

9-) What image is used for the Prophet in the final prayer, and what does it suggest? (11 kelime)

He is

10-) Why does the prayer include all believing men and women? (21 kelime)

It shows that mercy is

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 5

1-) What is the main warning given to the self in this passage? (19 kelime)

The self is warned

2-) What makes this misuse of life especially serious? (13 kelime)

It is serious

3-) How does the passage direct the reader toward a remedy for this misuse? (15 kelime)

It points the

4-) What sequence in the sura builds attention before the final judgment about success and failure? (24 kelime)

It moves through great signs in

5-) What inner ability of the nafs is mentioned in the verses? (14 kelime)

The nafs is

6-) What result comes from caring for the nafs in the right way? (4 kelime)

The

7-) What result comes from harming the nafs spiritually? (6 kelime)

The

8-) What does the passage imply about self-control? (14 kelime)

It implies that

9-) How does the ending supplication balance the earlier warning? (12 kelime)

After the strong

10-) What three groups are remembered with honor or mercy in the final lines? (24 kelime)

The Prophet is honored with blessings

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 6

1-) What does the opening sentence say about the quality of life's aims? (7 kelime)
It

2-) How are the blessings gathered in life described? (11 kelime)
They are

3-) What is being criticized when the passage mentions instinctual desire and worldly pleasure? (13 kelime)
It criticizes making

4-) What are believers told to do with the Qur'anic oaths besides merely reading them? (14 kelime)
They are told

5-) What is the significance of the verses swearing by visible signs like the sun and the sky? (18 kelime)
These signs draw attention

6-) What does the passage teach about the moral condition of the nafs? (10 kelime)
Its condition

7-) What principle of accountability appears in the verses about the nafs? (18 kelime)
Since the self is

8-) How would you summarize the standard of success taught here? (12 kelime)
Success means cleansing

9-) What does the description of the companions as stars suggest? (11 kelime)
It suggests

10-) What overall response does the whole passage seek from the reader? (20 kelime)
It seeks serious self-examination, moral

CEVAP ANAHTARI

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 1 - CEVAPLAR

1-) What concern is raised about how a person may use his life?

A person may spend it on passing desires and short-lived worldly enjoyments instead of higher purposes.

2-) Why is using life only for temporary pleasure presented as unreasonable and unfair?

Because life is described as aiming at lofty goals and carrying great spiritual value, so wasting it on low and brief pleasures does not fit its worth.

3-) What is the person told to do in order not to waste life?

He is told to reflect on the oaths in the Qur'anic sura and live in a way that matches their message.

4-) What kinds of created things are mentioned in the Qur'anic oaths before the nafs is mentioned?

The sun, the moon, the day, the night, the sky, and the earth are mentioned.

5-) What does the passage say was given to the nafs?

It was formed in due balance and made aware of wrong and right.

6-) According to the passage, what leads to success for the nafs?

Cleansing and purifying it leads to success.

7-) According to the passage, what leads to failure for the nafs?

Spoiling, burying, or corrupting it leads to failure.

8-) What main lesson ties the warning and the Qur'anic verses together?

A person should discipline and purify the self instead of letting it chase worldly cravings.

9-) In the prayer at the end, how is the Messenger described?

He is described with images of light and guidance, like a sun in the sky of messengership and a moon in the sphere of prophethood.

10-) Besides the Prophet, who else is included in the final supplication?

His family, his companions, and all believing men and women are included.

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 2 - CEVAPLAR

1-) Who is being addressed at the beginning of the passage?

The speaker addresses his own lower self.

2-) How is life characterized before the warning against wasting it?

It is presented as directed to high goals and filled with precious treasures.

3-) What contrast is made between the true value of life and the wrong way of spending it?

Life has noble spiritual purpose, but it can be misused on shallow desires and temporary pleasures.

4-) What is the role of the Qur'anic sura in the passage?

It is given as a guide to think deeply about and follow so that life is not wasted.

5-) What pattern appears in the opening verses of the sura?

A series of solemn oaths by major signs in creation is used to prepare for the moral lesson about the self.

6-) What does the passage show about the nafs by saying it is shown both wrong and right?

It shows that the self is given moral awareness and can recognize two different paths.

7-) What choice determines whether a person succeeds or fails?

Whether the person works to purify the self or lets it become corrupted.

8-) What can be inferred from the list of the sun, moon, day, night, sky, and earth?

The message about the nafs is being connected to the greatness and order of Allah's creation.

9-) What is asked from Allah in the final prayer?

Blessings and peace for the Prophet, mercy for the believers, and honor for those connected to guidance.

10-) What feeling or attitude does the ending prayer encourage after the warning passage?

It encourages humility, love for the Prophet, and concern for the whole believing community.

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 3 - CEVAPLAR

1-) What does the passage suggest about the relationship between lofty aims and daily choices?

Daily choices should match those lofty aims rather than pull a person down to low desires.

2-) What does the expression about wasting life on fleeting pleasures imply about those pleasures?

They are brief, unstable, and too small to be the main purpose of life.

3-) Which part of the Qur'anic passage shifts the focus from the outer world to the inner human being?

The shift happens when the verses move from signs like the sky and earth to the nafs.

4-) What two moral capacities of the nafs are highlighted?

Its ability to recognize wrongdoing and its ability to recognize God-consciousness and right conduct.

5-) How does the passage define real success in relation to the nafs?

Real success is achieved by refining and cleansing the self.

6-) How does the passage define failure in relation to the nafs?

Failure comes from degrading the self and allowing it to become morally ruined.

7-) Why might the author place the Qur'anic verses right after the warning?

To support the warning with divine guidance and direct the reader to revealed truth.

8-) What is the effect of ending with a supplication after the verses?

It turns reflection into worship and reminds the reader to seek Allah's help and mercy.

9-) How are the Prophet's family and companions presented in the final prayer?

They are presented as people connected with guidance and worthy of honor and prayer.

10-) What broad message does the whole passage give to a believing student about self-development?

A believer should train the self, follow divine guidance, and seek success through purification, not through chasing temporary enjoyment.

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 4 - CEVAPLAR

1-) What question is asked to challenge the nafs?

The question challenges whether it makes sense or is just to spend such a valuable life on low and passing desires.

2-) What view of human life is assumed in that challenge?

Human life is seen as extremely valuable, purposeful, and not meant for careless waste.

3-) What action is commanded for someone who does not want to waste life?

The person should reflect on the Qur'anic oaths and shape his behavior by them.

4-) What do the first several oaths have in common?

They all point to striking parts of the created world and its order.

5-) What does the verse about the nafs being set in order suggest?

It suggests that the human self was created with intentional balance and design.

6-) What does being shown both wrong and right tell us about human responsibility?

It means people are morally accountable because they are given inner awareness of both paths.

7-) In this passage, what is purification opposite to?

It is opposite to corrupting and degrading the self.

8-) What lesson about success differs from a purely worldly definition of success?

Success here is spiritual and moral, based on purification, not on pleasure or worldly gain.

9-) What image is used for the Prophet in the final prayer, and what does it suggest?

He is pictured through heavenly light, suggesting guidance, honor, and illumination.

10-) Why does the prayer include all believing men and women?

It shows that mercy is asked not only for individuals close to the Prophet but for the wider Muslim community too.

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 5 - CEVAPLAR

1-) What is the main warning given to the self in this passage?

The self is warned not to waste life by giving it over to bodily urges and temporary worldly pleasures.

2-) What makes this misuse of life especially serious?

It is serious because life is linked to noble purposes and priceless blessings.

3-) How does the passage direct the reader toward a remedy for this misuse?

It points the reader to reflect deeply on Qur'anic verses and live by their teaching.

4-) What sequence in the sura builds attention before the final judgment about success and failure?

It moves through great signs in creation, then to the human self, then to the moral outcome tied to how that self is treated.

5-) What inner ability of the nafs is mentioned in the verses?

The nafs is given awareness that helps it distinguish moral evil from moral good.

6-) What result comes from caring for the nafs in the right way?

The result is success.

7-) What result comes from harming the nafs spiritually?

The result is loss and failure.

8-) What does the passage imply about self-control?

It implies that self-control is necessary if a person wants to fulfill life's purpose.

9-) How does the ending supplication balance the earlier warning?

After the strong warning, it adds mercy, blessings, and hope through prayer.

10-) What three groups are remembered with honor or mercy in the final lines?

The Prophet is honored with blessings and peace, his family and companions are honored, and all believing men and women are remembered with mercy.

11sinif 11-soz-eng-with-arabic-p16-kapanis-kasem-ayetleriyle-ihtar-ve-salavat-dua - Set 6 - CEVAPLAR

1-) What does the opening sentence say about the quality of life's aims?

It says they are high and noble.

2-) How are the blessings gathered in life described?

They are described as extremely precious, like treasures of great worth.

3-) What is being criticized when the passage mentions instinctual desire and worldly pleasure?

It criticizes making those urges and enjoyments the main use of one's life.

4-) What are believers told to do with the Qur'anic oaths besides merely reading them?

They are told to think about them carefully and act in line with them.

5-) What is the significance of the verses swearing by visible signs like the sun and the sky?

These signs draw attention to Allah's orderly creation and prepare the reader for the moral truth that follows.

6-) What does the passage teach about the moral condition of the nafs?

Its condition can improve through purification or worsen through corruption.

7-) What principle of accountability appears in the verses about the nafs?

Since the self is given awareness of right and wrong, it is responsible for which path it follows.

8-) How would you summarize the standard of success taught here?

Success means cleansing the inner self and preserving it from moral decay.

9-) What does the description of the companions as stars suggest?

It suggests that they help point people toward the right path.

10-) What overall response does the whole passage seek from the reader?

It seeks serious self-examination, moral purification, obedience to divine guidance, and prayerful attachment to the Prophet and the believing community.